Rites of Hajj and Umrah From the book and Sunnah and Narrations from the Pious Predecessors

By: Shaikh Naasir ud-Deen al-Albaanee

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مناسك الحج والعمرة في ضوء الكتاب والسنة وآثار السلف

الشيخ

محمد ناصر الدين الألباني

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The Author

Shaikh Muhammad Naasir-ud-Deen Al-Albaani was born in the Ashkodera, capital of Albania in 1914 C.E. While he was young his parents migrated with him to Damascus, Syria. From an early age he became fascinated by the sciences of Hadith and thereafter spent his time devoted to seeking the knowledge. In later life he was given professorship of Hadith at the Islamic University of Madinah. He is well known to students and scholars for his knowledge and writings. He has many well-known students and has visited places throughout the MiddleeEast and Europe. He was forced to migrate to Syria to Jordan, then to Syria, then to Lebanon, then to the Emirates, then finally back to Jordan. He has been of enormous service to the Prophetic Hadith, taking great pains to check and sort out the authentic from the weak and fabricated narrations. He has produced many pamphlets and books, some of them running into many volumes - on topics of great importance to Muslims - and has fully checked many of the famous books of Hadith - the Sunan of Tirmidhee, Aboo Daawood, An-Nasaa'ee and Ibn Maajah, along with Suyootis huge 'Jaami su-Sugheer' and Mishkat ul-Masaabeeh'. He is the foremost scholar of Hadith and related science of this age.

Text of Translation

Verily all praise is for Allaah, we praise Him and seek His aid, and we ask for His forgiveness, and we seek refuge in Allaah from the evils of our own selves and from our evil deeds. Whomsoever Allaah has guided, none can misguide him, and whomsoever Allaah has mis- guided, none can guide him, and I testify that none has the right to be worshipped except Allaah, without any partner, and I testify that Muhammad is His servant and Messenger.

To proceed,

Verily the desire to make Knowledge easily accessible to the public has called me to explain the rites of Hajj and to do that by extracting these from my original book: "the Hajj of the Prophet as narrated by Jaabir رَضِيَ اللهُ عَنْهُ " - in the same way that I produced an abridgement of my book on th Prophet's manner of Prayer - except that I have herein included many important additions not found in the original - and I have been careful to record their source and authenticity - along with other additions with I have added in accordance with the method used in my other books as regards quoting the standard Hadith along with its source - in abridged form - while usually referring the reader to my other books - some of which have been published and some of which have not. As for what is to be found in my original book on Hajj, then I have not quoted the sources in full herein - regarding it as sufficient that reader should refer back to the original as it is widely available to the honourable readers - so anyone who wishes to check on such a point will find it easy to refer back to and I will refer to it as 'The Original'. And to add to the usefulness of the book I have ended it with a brief mention of the innovations connected with Hajj and visiting Madinah.

And I have called it "The Rites of Hajj and 'Umrah" from the Book and the Sunnah and Narrations from the Pious Predecessors.

I ask Allaah the Blessed and Most High to make all my work good and sincerely for His Face and that should be no sharer in that with Him.

Muhammad Naasir-ud-Deen Al-Albaani

Damascus, 21st Sha'baan 1395

Advice for those about to perform Hajj

These are some pieces of advice and useful points which I offer to our brothers about to make Hajj.

Firstly. The pilgrim must fear his lord by obedience to Him, and must be very careful not to fall into that which Allaah has forbidden as Allaah ta'la says:

﴿ٱلْحَجُّ أَشْهُرٌ مَّعْلُومَـٰتٌ ۚ فَمَن فَرَضَ فِيهِنَّ ٱلْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِى ٱلْحَجِّ﴾

quot;For Hajj are the months well-known. If anyone undertaken that duty therin, let there be no obscenity nor wrangling in the Hajj."[Surat-al-Baqarah ayah 197]

And the prophet said: "He who performs Hajj and does not speak obscenely or commit evil then he returns from his sins just as the day his mother gave birth to him", and if he did so then his Hajj would be accepted and Rasoolullaah said: "The accepted Hajj - there is no less a reward for it than Paradise.[(1)] So he must be aware of what many are affected by because of their ignorance or misguidance:

(A) Directing any form of worship to other than Allaah (shirk). And we have seen many of the people falling into shirk - like praying fro the removal of distress or aid from the Prophets and the pious instead of from Allaah alone, and their taking oath by them in veneration of them - so by their actions they completely nullify their Hajj. As Allaah ta'ala says:(Soorat-ul-Zumar ayah 65)

﴿لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ﴾

"If you were to join gods with Allaah, truly fruitless will be you work (in life)."

(B) Some men shaving off their beards - as it is a sinful deed - and doing it involves four seprate sins - as I have explained in 'The Original'.

(C) The wearing of gold rings by men - and this is Haraam - even more so those which are known as wedding-rings as that includes the further sin of imitating the Christians.

Secondly. Everyone who intends to make Hajj and has not brought the sacrificial animal (Hadee) with him[(2)]then he should intend to perform Hajj of Tamattu' [see

the Glossary] - as the Prophet ordered his companions to do in the end, and as he became angry when some did not immediately carry out this order to change the intention from Hajj to an 'Umrah and he ﷺ said: "I have entered the `Umarah into the Hajj until the Day of Resurrection", and when some of the Companions asked whether he had done that only for that year or forever, the Prophet joined his fingers together and said: "I have entered the 'Umrah into the Hajj until the Day of Resurrection, not just for a time, rather forever.[3] And because of this he ordered Fatimah and also all his wives - may Allah be pleased with them all - to leave the state of iHraam after finishing the 'Umrah, and therefore Ibn 'Abaas رضي الله عنه used to say: Whomsoever makes tawaaf of the House - then he has left iHraam - the Sunnah of your Prophet - even if you are averse to it.[4] So everyone who has not brought the sacrificial animal with him, should call out that he is going to make 'Umrah - in the three months of Hajj, and he who has declared his intention to do Hajj Mufrad (Hajj on its own) or Hajj Qaarin then hears of the Prophet to change it 'Umrah - then he should quickly obey even after reaching Makkah and Sa'ee between Safaa and Marwah - then he should leave the state of iHraam - then declare the intention for Hajj on the Day of Tarwiyyah - the 8th of Dhul Hijjah.

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱسْتَجِيبُواْ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

"O you who believe! Give you response to Allaah and His Messenger, when He calls you to that which will give you life..."[Soorat-ul-Anfal ayah 24].

Thirdly. You must not leave off staying the night at Mina on the night before 'Arafah as it is obligatory (waajib) - the Prophet did it and ordered it with his saying: "Take from me your rites of pilgrimage." And you must also stay the night at Muzdalifah until you pray Fajr prayer, and if you miss this staying then you must at least pray Fajr there - as that is even more obligatory - rather it is one of the rukn (pillar) of Hajj according to the most correct saying according to the scholars - except upon the woman and the weak - for it has been allowed for them to leave after half of the night has passed.

Fourthly. And be very careful not to walk directly in front of anyone praying in the Haraam mosque, not to speak of other mosques and prying places as the Prophet said: "If the one walking between the hands of one praying knew what were upon him then it would be better for him to stand still for forty (...) than that he should walk between his hands. [Maalik, al-Bukhaaree, Muslim, the 4 Sunan of Abu Juhaim]. And this is a general text covering everyone walking in front, and everyone praying - and there is no authentic Hadith to make any exception for the one doing so in the Haraam Masjid - and you should pray therein like any other place towards a sutrah - according to the general nature of the Hadith regarding that - and there are also some narrations from the Companions particularly about the Masjid-ul-Haraam - which I have mentioned in 'The Original'.

Fifthly. The people of knowledge should teach the pilgrims the rites of Hajj and its commands according to the Book and the Sunnah whenever meeting with them, and that should not stop them from calling to Tawheed which is the essence of Islaam and was the reason for sending of the Prophets, and the

sending down of revealed books, as most of the people whom we have met - even some of those who are supposed to be seeking knowledge - we have found to be in complete ignorance of the real meaning of oblivious to the necessity of the return of the Muslims - upon their differing madhabs (schools of thoughts) and various parties - to unification and joining ranks upon the basis of the Book and the Sunnah, - in belief (Aqeedah) and Regulations (AHkaam) and transactions, and behaviour, and politics and economic affairs and all other aspects of life. And they must remember that any voice raised or any movement made to reform which is based upon any foundation other than this firm splitting and weakening of the Muslims - and will increase their shamefulness and humiliation - and the present state of affairs is the greatest proof of that - and Allaah is the One Whose help is sought.

And there is nothing wrong with debating in the best way - when required, as the kind of argumentation that is forbidden in Hajj is useless argument which is also forbidden outside Hajj, just like the eveil-doing that is forbidden in Hajj - for that is not the debating which is commanded in Allaah ta'ala's saying [Soorat-un-Nahi aya 125].

﴿ٱدۡعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلۡحِكۡمَةِ وَٱلۡمَوۡعِظَةِ ٱلۡحَسَنَةِ وَجَٰدِلۡهُم بِٱلَّتِي هِيَ أَحۡسَنُ﴾

"Invite (all) to the way of your Lord with wisdom and beautiful preaching, and argue with them in ways that are best and most gracious..."

However, it should be noticed that if it appears that there is no benefit in the discussion because of the other persons blindly sticking to his madhab or own opinion - and if he were to continue then there is fear of going into that which is not permissible - then it is better to leave that argument with him as the Prophet said: "I am a claimant for a house in the outskirts of Paradise for one who leaves off arguing even if he is in the right...[6]

No Difficulty

And the one who is inviting to the truth should always make things easy for the people in general and the pilgrims in particular as this making things easy is one of the principles of the kind of Sharee'ah - as is known - as long as there is no text against the point, for when there is a specific text then it is not permissible to make things easy by opinion. And this is the just and middle way which it is binding for every caller to the truth to adopt. And there is no need to take any notice to the people's objecting after that and saying: He is too strict, he is too lenient.

And there are various actions which are **permissible** for the pilgrims which they have become used to avoiding due to some people's fatawa going against the aforementioned principle. So I decided to make note of those:

1. Bathing, without need to because of (e.g.) wet dreams (iHtilaam), even if it involves rubbing the head - as it is authentically reported from the Prophet in Bukhaaree and Muslim and others from the narration of Aboo Ayyoob (RH).[7]

2. Scratching the head, even if some hair falls out as shown by the preceding hadith of Aboo Ayyoob - and it is the saying of Shaikhul-Islaam Taimiyya (RH).

3. Cupping/Blood-letting (iHtijaam) even if some of the hair is shaved off in the place required, as the Prophet had it done on the center of his head while in iHraam - and that is not possible without shaving some fo the hair. And this is also the saying of Ibn Taymiyyah - and the Hanbali scholars also - however, they say that he must make a sacrifice to make up for it, and they have no proof of this. Rather that is rejected by the Prophet's cupping - and had he made a sacrifice because of having done that then the narrator would have reported that - and his not having done so shows that it did not happen - so the correct position is the saying of Ibn Taymiyyah (RH).

4. Smelling sweet smelling plants and pulling off broken nails - and there is narrations about that mentioned in 'The Original'.

5. Taking the shade of a tent, or upheld garment - as this is proven from the Prophet, and in the same way using the camel-litter in the old days or an umbrella or car - even sitting inside - these days. And making it obligatory to make up for that with a sacrifice is a harshness for which there is no proof, rather there is no difference between seeking the shade of a tent which is proven from the Sunnah and seeking shade from the camel-litter - and its like, and this is a narration from Imaam AHmad as occurs in 'Manaar us-Sabeel' (1/2460). And what some people do regarding removing the roofs of their cars is entering into religion something that the Lord of the worlds has not allowed.

6. Wearing a belt around the izaar and tying it when necessary, and wearing rings - as occurs in some narrations. And like it is wearing a watch or spectacles and money-pouch around the neck.

All of those things fall under the aforementioned principle - furthermore some of them also being supported by hadith from the Prophet, or by narrations from the Companions - and Allaah ta'ala says: [Soorat-ul-Baqarah ayah 185].

﴿يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ﴾

"He (Allah) intends every facility for you, He does not want to put you into difficulties."

And all praise is for Allaah Lord of the worlds.

Assuming Iharaam

(Ihraam is the state entered into at the Meeqat in which certain acts and types of clothing are forbidden).

1. It is mustaHabb for anyone going for Hajj or 'Umrah to take a ghusl (bath) for iHraam - even if a woman is in her period or in after-birth confinement.

2. Then the men may wear whatever clothes he wishes that are not made in the shape of the body - and these clothes are called by the fuqahaa (religious scholars) "ghair al mukheet (unstitched)". So he wears a ridaa (upper garment) and izaar (lower garment) or whatever, and sandals or any footwear that does not cover the ankle-bone.

3. He does not wear a hat or an 'imaamah (turban) or anything like that which fits onto and covers the head - this referring only to men. As for the women - she does not remove anything of the clothes that are prescribed for her in the Shari'ah, except that she should not tie on the niqaab[8](face-veil) or the burqa' or the lithaam (lower face cover, up to the eyes) or handkerchief and she should not wear gloves[9]. And the Prophet ﷺ said : "The muHrim should not wear the shirt, or the 'imaamah, or the hooded cloak, or trousers, or garment touched by wars (dyes with saffron) or saffron; or leather socks - unless he cannot find sandals) then in that case he may wear leather socks),[10]" and the Prophet said: "The woman muHrim should not affix a face veil and should not wear gloves[11]. And it is permissible to for the women to cover her face - even if it touches her face according to the correct opinion - however, she should not tie it on, as Ibn Taymiyyah says.

4. He may put on the clothing of iHraam before the meeqat even in his own house as the Prophet and his Companions did. And this makes it easier for those making Hajj by aeroplane for whom it is not possible to put on iHramm at the meeqat - so it is permissible for them to embark on the plane in iHraam, but they do not make the intention of iHramm until very shortly before the meeqat - in order that they do not go past the meeqat without iHraam.

5. He may use body_oil and perfume himself with any perfume he please which was has odor but not color, however, women use that which has color not but no odor - and all this to be before he makes intention of iHraam at the meeqat - after that is Haraam.

Ihraam and Niyya (intention)

6. So when he comes t the meeqat it becomes waajib (obligatory) for him to assume iHraam - and the mere wish and intention to perform Hajj is not sufficient as that has been with him since leaving his own land - rather he must perform by word and action what will cause him to be muhrim. So when he recites `talbiyyah' intending to enter into iHraam then his iHraam is concluded - as agreed upon by the scholars.

7. And he does not say anything more than the talbiyyah such as their saying: "O Allah, I intend to make Hajj or `Umrah so make it easy for me and accept it from me..." as none of this is reported from the Prophet - just like speaking with the intention for wudoo and salaat and Fasting - all of this being from the newly invented matters and is well-known the Prophet said: "...for every newly invented matter is an innovation, and every innovation is a going astray and every going astray is in Hell_Fire." [Tirmidhee - saHeeh]

The Meeqaats

8. The meeqaats (places for assuming iHraam) are five: Dhul Hulaifah, Al-Juhfah, Qarn-ul manaazil, Yalamlam and Dhaatu `Irq. They are for those who live there and those who pass by them intending Hajj or 'Umrah. And he whose house is nearer than them to Makkah then he makes iHraam from his house, the people of Makkah making iHraam from Makkah.

DHUL HULAIFAH is the place for the people of Madinah and is a village six or seven miles away - and it is the furthest meeqaat from Makkah - being ten riding stations away - or less depending on the route, there being many routes from there to Makkah as Ibn Taimiyyah points out. And it is called ((waadi ul `Aqeeq,)) and its masjid is called ((Masjid-ush-shajarah)) (mosque of the Tree), and there is spring there called `the spring of `Ali' by the ignorant masses - believing that `Ali : killed a jinn there - and that is a lie.

And AL-JUHFAH is a village between Madinah and Makkah - about three travel stages away. It is the meeqat for the people of Madinah if they come by this route. Ibn Taimiyyah said: "It is the meeqaat for those who make Hajj from the direction of the west, like the people of Shaam (Greater Syria) and Egypt and the rest of the West. And it is today ruined and deserted, therefore the people now go into iHraam before it in the place called "Raabigh".

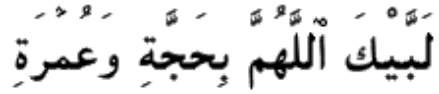
And Qarn UL MANAAZIL - which is also called "Qarn-uth-Tha'aalib" is near Makkah - being a day and night's journey away - and is the meeqaat for the people of Najd.

And YALAMLAM is a place two nights distant from Makkah, thirty miles away and is the meeqaat for the people of Yemen.

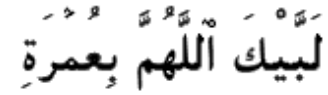
And DHAATU TRQ is a place out in the desert, marking the border between Najd and Tihaamah, being forty-two miles from Makkah. It is the meeqaat for the people of Iraq.

The Prophet's order to perform Hajj UT-TAMATTU

9. So when he wishes to make iHraam and is making Hajj-ul-Qirran, having brought the sacrificial animal with him, he should say: **labbaikallaahumma bi-hajjah wa umrah**



(Here I am O Allah making Hajj and `Umraah). So if he hasn't brought the sacrificial animal - and that is better - then he says talbiyyah for `Umrah only and that he must do, saying **labbaikallaahumma bi-`umrah**.



So if he has already made talbiyyah for Hajj only, he cancels that and makes it into an `Umrah - as the Prophet ordered that and also said: "I have entered the Hajj until the Day of Judgment" and he joined his fingers together (as in the Hadith that has preceded).

He also said: "O family of Muhammad - whoever from you makes Hajj, then let him say talbiyyah of an 'Umrah in Hajj[12]" and this is At-Tamattu' of `Umrah with Hajj.

Making condition

10. And if he wishes when making talbiyyah he may state a condition to Allah fearing that which may prevent him (from completion of the Hajj) whether illness or fear - saying as the Prophet taught: **allaahumma mahillee haithu habastanee**

اللَّهُمَّ مَحِلِّي حَيْثُ حَبَسْتَنِي

(O Allah my place is wherever you prevent me).[13] So if he does that and is then prevented or becomes ill - then he may leave iHraam of the Hajj or `Umrah - and there is no recompensatory sacrifice due upon him and he does not have to do the Hajj again, except and unless it was his first Hajj - then he has to repeat it.

11. There is no special prayer for iHraam, however if it is time for prayer before iHraam, then he should pray and then put on iHraam following the example of the Rasoolullah who put on iHraam after prying zuhr.

Prayer in waadee ul'aqeeq

12. However he whose meeqaat is Dhul Hulaifah - then it is mustahabb for him to pray there, not for iHraam, but because of the place and its being blessed. As al-Bukhaari has narrated from Umar - may Allah be pleased with him - who said : "I heard the Rasoolullah say in waadi ul 'Aqeeq:" "Someone came to me this night from my Lord and said: Pray in this blessed valley, and say `Umrah with Hajj[14]" And Ibn 'Umar narrates from the Prophet: "...that he saw, when alighting for sleep at the end of the night in Dhul Hulaifah in the center of the valley, one saying to him: you are in the blessed stony ground."[15]

Talbiyyah and raising the voice

13. then he said he should stand[16] facing the Qiblah, and say talbiyyah for `Umrah or Hajj as has preceded, and say: **allaahumma haadhihi hajjah, laariyaa'a feehaa wa laa sum'ah**

اللَّهُمَّ هذِهِ حَجَّة لا رِيَاء فِيها وَلا سُمعَة

(O Allah this is a Hajj, there being no ostentation in it or hypocrisy).[17]

14. And he should say the talbiyyah of the Prophet:

(i) **labbaikallaahumma labbaika labbaika laa shareeka laka labbaika-innal hamda wan na'mata laka wal mulka-la shareeka laka**

لَبَّيْكَ اللَّهُمَّ لَبَّيْك، لَبَّيْكَ لا شَرِيكَ لك لَبَّيْك، إِنَّ الْحمد
وَالنعمَةَ لَكَ وَالْمُلك، لا شَرِيكَ لَكَ

(Here I am O Allah, here I am, there is no partner for You, here I am, Verily all praise for You, and every bounty is from You, and all dominion is Yours - You have no partner.)

(ii) And he also said: **labbaika ilaahal haqq**

لَبَّيْكَ إِلَه الحَق

(Here I am O God of Truth.)

15. And it is better to stick to the talbiyyah of the Prophet, even though it is permissible to increase upon it - as the Prophet approved of those who did so, saying: "labbaika dhal ma'aarij, labbaika dhal fawaadil".

لَبَّيْكَ ذَا المَعَارِجْ، لَبَّيْكَ ذَا الفَوَاضِلْ

(of the Ways of Ascent, Here I am Owner of Excellence.) And Ibn `Umar used to also say: "labbaika wa sa'daika wal khairu biyadaika war-raghabaa'u ilaika wal `amalu"

لَبَّيْكَ وَسَعْدَيْكَ وَالخَيْرُ بِيَدَيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالعَمَلُ

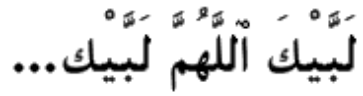
(Here I am and blessed by You, and all good is in Your Hands, and desire and action are directed towards You.)[18]

16. And the one saying the talbiyyah is ORDERED to raise his voice with it, as the Prophet said: "Jibreel came to me and ordered me to ordered my companions and those with me to raise their voices with talbiyyah."[19]and he said: "the best Hajj is shouting out and spilling blood.[20]

Therefore the companions of the Prophet when they entered into iHraam, by the time they reached `arRauhaa' their voices had tired out.[21]

And the Prophet said: "It is as if I am looking at Musa, upon whom be peace, descending from the mountain pass raising his voice with talbiyyah..."[22]

17. And women, as regards the talbiyyah, are like men - as the two preceding hadith are general - so they should raise their voices as long as their is no fear of fitnah. And `Aa'ishah used to raise her voice until the men could hear her. Abu `Atiyyah said: "I heard `Aa'ishah saying: Verily I know how was the talbiyyah of Rasoolullah, then I heard her after that saying: Labbaikallaahumma labbaika..."[23]



And Qaasim ibn Muhammad said: Mu'aawiyyah went out at night and heard the voice of someone making talbiyyah, so he said: `Who is that?" It was said: "`Aa'ishah, Mother of the Believers, making `Umrah from at-Tan'eem." So that was mentioned to `Aa'ishah so she said: "If he had asked me I would have told him."[24]

18. And he continually repeats the talbiyyah as it is "from the signs of Hajj"[25]and because of the Prophet's saying: There is no one who makes talbiyyah except that whatever is on his right and left - trees and stones also make talbiyyah until the earth resounds from here and here - meaning - on his right and left."[26]

Especially whenever he ascends a high place or descends a valley - according to the hadith which has preceded: "It is as if I am looking at Musa - upon whom be peace - coming down from the mountain pass....loudly reciting talbiyyah" and in the other hadith: "It is if I am looking towards him when he descends in the valley reciting talbiyyah".[27]

19. And he may also recite along with it "La ilaaha illallaah" and talbiyyah according to the saying of Ibn Mas'ood may Allaah be pleased with him - "I went out Rasoolullah and he did not leave off the talbiyyah until he stoned Jamrat-ul' Aqabah - except when he mixed it with reciting talbiyyah? or "La ilaaha illallaah".[28]

20. So when he reaches the haram of Makkah and sees the houses of Makkah he leaves off the talbiyyah to concentrate on the following actions:[29]

Taking Ghusl for entring Makkah

21. And whoever can talk a ghusl (bath) before entering Makkah then he should do so. And he should enter Makkah in the day following the example of Rasoolullah.[30]

22. And he should enter from the upper part of Makkah which today has Bab ul Mi'laah as the Prophet entered from the upper pass (Kadaa')[31] above the graveyard, and he entered the masjid from Bab Bani Shaibah as that was the nearest way to the Black Stone (Al-Hajrul-Aswad).

23. And he is allowed to enter by any path as the Prophet said: All of the mountain passes of Makkah are a pathway and place for slaughter and in another hadith, All of Makkah is a pathway. He enters from here and leaves from here.[32]

24. So if you enter the masjid do not forget to enter by the right foot,[33] and say:[34]

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَسَلِّمْ، اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

allallhumma salli `alaa muhammadin wa sallim - allaahumma aftah lee abwaaba rahmatika** or **a'oodhu billaahil `azeemi wa biwajhihil kareem wa sultaanihil qadeemi minash shaitaanir rajeem.

أَعُوذُ بِاللَّهِ الْعَظِيمِ، وَبِوَجْهِهِ الْكَرِيمِ، وَسُلْطَانِهِ الْقَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ

25. And when he sees the Ka'bah he raises his hands if he wants to - as it is established from Ibn `Abbaas.(35)

26. And there is no du'aa established from the Prophet at this point. So he may make du'aa with Whatever he can if he wishes with the du'aa which is established from `Umar:[36]

اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ فَحَيِّنَا رَبَّنَا بِالسَّلَامِ

allaahumma anta salaamu wa minkas salaamu fahayyinaa rabbanaa bissalaam

Tawaaf of Quadoom (arrival)

27. Then he should go straight to the Black Stone and facing it make takbeer. And he may say `Bismillah' before it - as it is authentically reported from Ibn `Umar, although not from the Prophet.

28. Then he touches the Black Stone with his hand and kisses it also, and makes sajda upon it also - as Rasoolullah did that, and `Umar, and Ibn `Abbaas.[37]

29. If he is not able to kiss it then he touches it with his hand then kisses his hand.

30. Then if he cannot touch it he should make a sign towards it with his hand.

31. And he does that in every circuit.

32. And he should not push and crowd to get to it according to the Prophet's saying: O`Umar, you are a strong man, so do not harm the weak, and when you

wish to touch it, then when it become free then touch it, and if not then face it and say takbeer.[38]

33. And there is in touching the Black Stone a great excellence as the Prophet said: "Allaah will raise up the Stone on the Day of Judgement, and will have two eyes with which it will see, and a tongue which it talks with, and it will give witness in favor of everyone who touched it in truth."[39]And he said: "Touching the Black Stone and the Yemeni corner removes sins."[40]"The Black Stone is from Paradise, and it used to be whiter that snow, but the sins of the idolaters turned it black."[41]

34. Then he should begin making tawaaf around the Ka'bah - it being to his left - and he goes around past the Stone seven times - from the Stone to the Stone being one, wearing the iHraam under his right armpit and over the left (called al-idtibaa')[42] throughout the tawaaf. And walking quickly and with boldness (ramal - a strong walk in which the shoulders are thrust forwards) in the first three, from the Stone to the Stone - then he walks normally in the rest.

35. And he touches the Yemeni corner with his hand each time he passes and does not kiss it, and if he is not able to touch it then he should not make any sign towards it with his hand at all.

36. And he should say between the two corners: "O Allaah gives us good in this life, and good in the Hereafter and save us from the Punishment of the Fire."[43]

Rabbanaa aatinaa fid-dunyaa hasanatan wa feel aakhirati hasanatan wa qinaa 'adhaaban naar [Soorat-ul-Baqarah ayah 201]

﴿رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْأَخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ﴾

(Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire.)

37. And he does not touch the two shaami corners at all following the sunnah of the Prophet.[44]

Iltizaam Between The Corner And The Door

38. And he may cling to the place between the corner and the Door - placing his chest and face and forearms upon this place.[45]

39. And there is no particular dhikr for tawaaf - so he may read Qur'an or say any dhikr he pleases, according to the Prophet's saying : Tawaaf around the House is prayer, except that Allah has allowed speech in it, so he who speaks then let him not say except, good things and in a narration : so let him limit his talk in it."[46]

40. And it is forbidden for a naked person or a mentruating woman to make tawaaf of the House, as he said : A naked person may not make tawaaf of the House."[47]And his saying to 'Aa'ishah when she came to make 'Umrah in the final Hajj : Do as anyone making Hajj does, except do not make tawaaf of the House (and do not pray) until you become clean.[48]

41. So when he finished the seventh round he covers his right shoulder and moves to the Place of Ibrahim and recites:

Wattakhidhoo min-maqaami ibraaheema musalla [Soorat-ul-Baqarah ayah 125]

﴿وَٱتَّخِذُواْ مِن مَّقَامِ إِبۡرَٰهِـۧمَ مُصَلًّى﴾

(And take ye the Station of Abraham as a place of prayer.)

42. And he places the Maqaami Ibraheem (Place of Abraham) between himself and the Ka'bah and then prays two rak'ahs.

43. And he recites therein Surat-ul-Kaafiroon and Surat-Qul Huwallaahu Ahad.

44. And he should not walk between the hands of any praying person there, nor allow anyone to walk in front of him while he is praying - as the ahadith forbidding that are general - and there is no established exception for the Haram Masjid, let alone the rest of Mukkah.[49]

45. Then after praying he goes to Zamzam and drinks thereof,and pours some of the water onto his head, as he said : "Zamzam water is for what it drunk for"[50]and he said "It is blessed and it is a food and a cure for illness"[51]and he said : The best water upon the face of the earth is Zamzam water, in it is nourishment and a cure from illness.[52]

46. Then he returned to the Black Stone, says takbeer and touches it - as before.

Sa'ee Between Safaa And Marwah

47. The he goes off for sa'ee between Safaa and Marwah (two small hills). And when he reaches the foot of Safaa he reads Allaah ta'ala's saying:

Innas-safaa wal marwata min sha'aa'irillaahi faman hajjal baita 'awi`tamara falaa janaaha 'alaihi an yattawwafa bihimaa wa man tatawwa'a khiran fa'innallaaha shaakirun 'aleemun [Soorat-ul-Baqarah ayah 158]

﴿إِنَّ ٱلصَّفَا وَٱلۡمَرۡوَةَ مِن شَعَآئِرِ ٱللَّهِۖ فَمَنۡ حَجَّ ٱلۡبَيۡتَ أَوِ ٱعۡتَمَرَ فَلَا جُنَاحَ عَلَيۡهِ أَن يَطَّوَّفَ بِهِمَاۚ وَمَن تَطَوَّعَ خَيۡرٗا فَإِنَّ ٱللَّهَ شَاكِرٌ عَلِيمٌ﴾

(Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times should compass them round, it is no sin in them, and if any one obeys his own impulse to good, be sure that Allaah is He Who recognises and knows.)

and says: Nabda'u bimaa bada'allaahu bihi

نَبْدَأُ بِمَا بَدَأَ ٱللَّهُ بِهِ

(We begin with what Allaah began with.)

48. Then he begins with as-Safaa - climbing upon it until he can see the Ka'bah.[53]

49. Then he faces the Ka'bah - and makes tauheed of Allaah and takbeer, saying :[54]

اللَّهُ اكْبَرُ اللَّهُ اكْبَرُ اللَّهُ اكْبَرُ

لا إِلٰـهَ إِلاَّ اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَ لَهُ

الحمد، يحيِي ويمِيت، وهو على كُلِّ شيءٍ قدِير

لا إِلٰـهَ إِلاَّ اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ، أَنجز وعده،

ونصر عبده وهزم ٱلأَحزاب وحده

Allaahu akbar allaahu akbar allaahu akbar - laa illaaha illallahu wahdau laa shareekalahu - lahul mul ku wa lahul hamdu - yuheeu wa yumeetu wa huwa 'alaa kulli shai'in qadeer - laa ilaaha illallahu wahdahu laa shareekalahu - anjaza wa'dahu wa nasara ' abdahu wa hazamal ahzaaba wahdahu

Saying that three times and making du'aa after each time.[55]

50. Then he descends for sa'ee between Safaa and Marwah, as Rasoolullah said : Make sa'ee as Allah has prescribed sa'ee for you.[56]

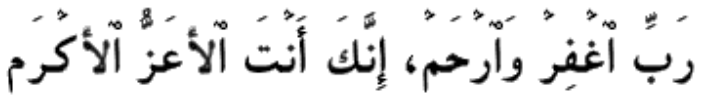
51. So he walks till he reaches the green sign-post - on the right and left - then runs quickly till he reaches the next sign-post. And this place was in the time of the Prophet a dried river bed covered with small stones, and the Prophet said:[57] (The river bed is not crossed except with vigour.) Then he walks up to Marwah and ascends it and does upon it as he did upon as-Safaa - facing the Qiblah, saying takbeer and tahleel and making du'aa[58] and that forms one complete circuit.

52. Then he returns till he ascends as-Safaa - walking in the place for walking, and running in the place for running - and that is a second circuit.

53. Then he returns to Marwah - and so on till he completes seven circuits finishing upon Marwah.

54. And it is permissible for him to go between Safaa and Marwah While riding. However the Prophet preferred to walk.[59]

55. And if he makes du'aa in sa'ee, saying : Rabbighfir warham innaka antal a'azzul akram



(O lord forgive and have mercy,verily You are the Most Mighty, Most Noble) then there is no harm as it is authentically reported from a group of the Salaf.[60]

56. Then when he finishes from the seventh circuit upon al-Marwah he shortens the hair of his head[61] thus ending the 'Umrah - and everything that became forbidden to him upon entering iHraam now becomes permissible again - and he remains in the state of hill (being out of iHraam) until Yaum ut-Tarwiyyah (8th Dhul-Hijjah).

57. And he who made iHraam not intending to make 'Umrah before the Hajj - and not having brought the hadi (sacrificial animal) from outside sacred precincts then should also leave the state of iHraam in obedience to the Prophet's order and in avoidance of his anger. Those, however, who have bought the sacrificial animal with them remain in iHraam and do not leave that state until after the stoning on the Day of Sacrifice (Yaum-un-Nahr) (10th Dhul-Hijjah).

Ihlaal (Calling Aloud With Tal-Biyyah) For Hajj On Yaum Ut-Tarwiyyah

58. So when it is Yaum ut-Tarwiyyah and that is the 8th of Dhul Hijjah - he puts on iHraam and calls out with the talbiyyah of Hajj, and does as he did when assuming iHraam for 'Umrah which he did from the meeqaat - as regards bathing and putting on perfume, and wearing the ridaa and izaar (upper and lower garments) and reciting talbiyyah - which he does not cease to do until he has stoned Jamrat ul-Aqaha (on 10th Dhul-Hijjah).

59. And he assumes iHraam form the place he is resident in - the people resident in Makkah doing so from Makkah.

60. Then he goes off to Minaa and prays there the Zuhr prayer and remains there, spending the night there and praying the rest of the five daily prayers - shortening them (to two ra'kahs) but without combining them.

Proceeding To 'Arafah

61. So after the sun rises on the Day of 'Arafah (10th Dhul-Hijjah) - he moves off towards 'Arafah (a large plain to the south-east of Makkah), while reciting talbiyyah of takbeer - as both of these were practised by the Companions of the Prophet while making Hajj with him - and he did not critize either (those reciting tal-biyyah of those reciting takbeer.)[62]

62. Then he stops at Namirah[63] - and it is a place near to 'Arafah but not forming part of it - and he remains there until noon.

63. So When the sun passes its zenith he moves to 'Uranah and settles there,[64] and it is next to 'Arafah - and here the Imaam should give an appropriate Khutbah to the people.

64. Then he prays with the people Zuhr and 'Asr shortening and combining them in the time of the Zuhr prayer.

65. And one adhaan is given and two iqaamahs.

66. And he does not pray anything between the two prayers.[65]

67. And he who is not able to pray along with the Imaam - then he prays them in the same way on his own - or with those in similar situation around him.[66]

Standing In 'Arafah

68. Then he goes off to 'Arafah and if able stands upon the rocks beneath the Mount of Mercy (Jabal ur-Rahmah) and if not then all of 'Arafah is place of standing.

69. And he stands facing the Qiblah, raising his hands making du'aa and reciting talbiyyah.

70. And he recites much 'La ilaha illallaah' as it is the best du'aa on the Day of 'Arafah as the Prophet said: The best thing that I and the Prophets have said on the evening of 'Arafah is Laa ilaha illallaahu wahdahu laa shareeka lahu lahul mulk wa lahul hamdu wa huwa 'alaa kulli shay'in qadeer.6[67]

لا إِلٰـهَ إِلاَّ اللَّهُ وحده لا شَرِيك لَه، لَه الملك، و لَه الحمد،
وهو على كُلِّ شيءٍ قدِير

71. And if he adds in the talbiyyah occasionally (all good is the good of the Hereafter) then that is permissible.[68]

إِنَّمَا الْخَيرَ خَيرُ الْآخِرَةِ

Innamaal Khairu Khairul Aakhirati

72. And it is sunnah for the one standing in 'Arafah not to fast that day.

73. And he remains in that state, remembering Allaah reciting talbiyyah, making du'aa as he wishes - hoping from Allaah that He will make him one of those whom He boasts of (those whom He frees from Fire) to the Angels as occurs in the hadith :"There is no day on which Allaah frees more of His slaves from Fire than the Day of 'Arafah, and He verily draws near then boasts of them before the angles, saying :'What do they seek?' "[69]and in another hadith : "Verily Allaah boasts of the people of 'Arafah before the people of heaven (the angels), saying : 'Look to my servants who have come to Me dishevelled and dusty.'"[70] and he remains in that state until the sun sets.

Leaving 'Arafah

74. So when the sun has set he leaves 'Arafah for Muzdalifah - going with calmness and tranquility, not jostling or pushing the people with himself or his riding beast or his vehicle, rather whenever he finds room then he goes faster.

75. And when reaching Muzdalifah he gives adhaan and iqaamah then prays the three ra'kahs of Maghrib, then gives iqaamah and prays 'Ishaa - shortening it - and joining the two prayers.

76. And if he separates the two prayers for some necessity then there is no harm in that.[71]

77. And he does not pray anything between them or after 'Ishaa.[72]

78. Then he sleeps until Fajr.

79. Then when the dawn first appears he prays Fajr in the first part of its time with adhaan and iqaamah.

Fajr Prayer In Muzdalifah

80. And all of the pilgrims pray Fajr prayer in Muzdalifah (a place between 'Arafah and Minaa) except the weak and the women - it being permissible for them to leave after half of the night has passed for fear of the crush of people.

81. Then he comes to the Mash'ar al-Haraam (a small mountain in Muzdalifah) and climbs upon it and faces the Qiblah - then recites tahweed,takbeer, tahleel - and declares Allaah's Unity and makes du'aa until the sky becomes very bright.

82. And all Muzdalifah is a place of standing - so wherever he stands then it is permissible.

83. Then he leaves for Minaa before the sun rises, calmly while reciting talbiyyah.

84. So when he comes to the river valley of Mu-Hassir he hurries if possible - and it is a part of Minaa.

85. Then he takes the middle road which takes him to the Jamrat ul Aqabah.

The Stoning (Ar-Ramee)

86. And he picks up in Minaa stones with which he intends to do the stoning of Jamrat-ul-'Aqabah - and it is the last of the Jamraat and the nearest one to Makkah.

87. And he faces the Pillar (Jamrah), having Makkah to his left and Minaa to his right.

88. Then he stones it with seven small stones, like the Stones of Khadhf - which are slightly longer than the chick-pea.

89. And he recites takbeer while throwing each stone.[73]

90. And he ceases reciting talbiyyah when throwing the last stone.7[74]

91. And he he does not perform this stoning until after sunrise, even the women or weak who were allowed to leave Muzdalifah after half the night, as this is one thing and the stoning is something else.[75]

92. And he may perform this stoning after noon even up to the night if he finds difficulty in performing this stoning before noon as is established in the hadith.

93. So when he has stoned the Jamrah everything becomes lawful for him again except women, even if he has not sacrificed or shaved his head - so he may wear his clothes and use perfume.

94. However he should perform Tawaaf-ul-Ifaada on the same day (before Maghrib) if he wishes to continue in his state of having left iHraam - otherwise, if he has not made Tawaaf before the evening (before Maghrib) then he returns to the state of iHraam as he was before the stoning - so he should remove his clothes and put on iHraam according to the Prophet's saying: "Verily on this day has been allowed for you, when you have stoned the Jamrah, that was prohibited for you except women (sexual intercourse). Verily on this day everything that you were prohibited from (by iHraam) has been allowed for you, when you have stoned the Jamrah, except the women (sexual intercourse) - so if evening comes upon you before you have made Tawaaf of this House then you revert to the state of iHraam as you were before stoning the Jamrah - until you make the Tawaaf.[76]

The Sacrifice

95. Then he comes to the place of sacrifice in Minna and sacrifices his animal - and that is the Sunnah.

96. However, it is permisible for him to slaughter in any other part of Minna or Makkah as the Prophet said: I have slaughtered here and all of Minna is a place for salughtering, and all of the mountain pass approaches, so slaughter on your place of stopping.[77]

97. And the Sunnah is to do the dhabh (slaughter by a horizontal cut through the throat) or Nahr (slaughter by a vertical movement of the spear to the lower part of

the throat) with own hand if possible, and if not, then to depute someone else to do it.

98. And he should make the animal face the Qiblah when slaughtering[78], making it lie down on its left side and putting his right foot upon its right side.[79]

99. As for the camel then he should slaughter it by means of Nahr..while it is standing having its left leg tied, standing on its others[80]with its face towards the Qiblah.[81]

100. And he says when slaughtering: **Bismillaahi Wallaahu Akbar Al-Laahumma Inna Hadha Minka Wa Laka[82] Al Lahumma Taqabbal Minnee[83]**

بِسْمِ ٱللَّهِ، وَٱللَّهُ أَكْبَرُ، اللَّهُمَّ إِنَّ هَذَا مِنْكَ وَلَكَ، اللَّهُمَّ تَقَبَّلْ مِنِّي

(In the name of Allah and Allah is greater. O Allah this is from You and for You. O Allah accept it from me.)

101. And the time for slaughter is the four days of 'Eid - Yaum-un-Nahr, and that is called 'Yaum ul-Jajj-ul-Akbar' (Day of the greatest Hajj)[84]and the three days of Tashreeq, as the Prophet said: "Allthe days of Tashreeq are for sacrifice.[85]

102. And he may eat from the meat of his sacrificial animal and take some back with him to his land as the Prophet did.

103. And he should give some it to feed the poor and the needy as Allah ta'ala says:[86]

﴿وَٱلْبُدْنَ جَعَلْنَٰهَا لَكُم مِّن شَعَٰٓئِرِ ٱللَّهِ لَكُمْ فِيهَا خَيْرٌ فَٱذْكُرُوا۟ ٱسْمَ ٱللَّهِ عَلَيْهَا صَوَآفَّ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا۟ ٱلْقَانِعَ وَٱلْمُعْتَرَّ﴾

(The sacrificial camels We have made for you as among the Symbols from Allah: in them is (much) good for you: then pronounce the name of Allah over them as they line up (for sacrifice): when they are down on their side (after slaughter), eat ye thereof, and feed such as (beg not you) live in contentment and such as beg with due humility.)[Soorat-ul-Hajj ayah 36]

104. And seven people may share in one camel or cow.

105. And he who cannot afford a sacrificial animal should fast three days in Hajj and seven when he returns to his family.

106. And he may fast the three days of Tashreeq according to the hadith of 'Aa'ishah and Ibn 'Umar - may Allah be pleased with them - who said: "No permission was given for us to fast the days of Tashreeq except for those who could not afford a sacrificial animal.[87]

107. Then he shaves all of his hair off or shortens it. - and the first is better as the Prophet said: "O Allah have mercy on those who save their heads. They (the people) said 'And those who shorten their O Rasoolullah.' He said: O Allah have mercy on those who save their heads. They said: 'And those who shorten their hair O Rasoolullah' He added on the fourth time: And those who shorten their hair"[88]

108. And the Sunnah is for the barber to begin with the right side of the head as occurs in the hadith of Anas.[89]

109. And shaving the hair is just the for men and not for the women - they have to shorten only as the Prophet said: "There is no shaving of the hair for women, verily upon women is shortening of the hair.[90]." So she should together her hair and shorten it by the length of a finger-joint.[91]

110. And it is Sunnah for the Imaam to give a khutbah on the Day of Sacrifice in Minaa[92]between the Jamaraat[93]in the forenoon[94]to teach the people to rites of Hajj.[95]

Tawaaf Ul Ifaadah

111. The he goes off that day to the House and makes Tawaaf - seven times around - as has preceeded in the Tawaaf of arrival - except that he does not wear iHraam under his right shoulder - nor does he perform raml in this Tawaaf.

112. And it is from the Sunnah to pray two ra'kahs behind the Station of Ibrahim - as Az-Zuhree[96]said, and Ibn 'Umar did so[97], and said: "For every seven times around there are two ra'kahs."[98]

113. Then he walks and runs between Safaa and Marwah as before - except for one doing Hajj of Qiraan or Ifraad - the first sa'ee being enough for them.

114. And after this tawaaf everything again becomes lawful for him that became unlawful due to iHraam - even the woman (sexual intercourse).

115. And he prays Zuhr at Makkah, and Ibn 'Umar says: At Minaa.[99]

116. And he comes to Zamzam and drinks from it.

Staying Overnight At Minaa

117. Then he returns to Minaa and remians there for the days of Tashreeq and their nights.

118. And he stones the three Jamaraat with seven small stones in each of those days, after noon, as has preceeded concerning the stoning on the Day of Sacrifice.

119. He begins with the first Jamrah, which is the nearest to Masjid - al-Khaif, and after stoning it he moves onward and stands facing the Qiblah for a long while making du'aa while raising his hands.[100]

120. Then he comes to the second Jamarah and stones it in the same way, then he moves to the left and stands for a long while facing the Qiblah making du'aa while raising his hands.[101]

121. The he comes to the third Jamarah and it is Jamrat al-Aqabah - and he stones it in the same way - standing so that Ka'bah is to his left and Minaa to his right and does not stand there (making du'aa) afterwards.[102]

122. Then on the second day he repeats this stoning and on the third day.

123. An if he leaves after stoning on the second day not remaining for the third day's stoning, then that is permissible as Allaah ta'ala says:

﴿وَٱذْكُرُواْ ٱللَّهَ فِىٓ أَيَّامٍ مَّعْدُودَٰتٍ فَمَن تَعَجَّلَ فِى يَوْمَيْنِ فَلَآ إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلَآ إِثْمَ عَلَيْهِ لِمَنِ ٱتَّقَىٰ﴾

(Celebrate the praises of Allah during the Appointed Days, but if anyone hastens to leave in two days, there is no blame on him, and if anyone stays on, these is no blame on him if his aim is to do right,) However remaining for the third day's stoning is better as it is the Sunnah.[103]

124. And the Sunnah is to do the previous actions of Hajj in order: the stoning, then slaughter, then shaving the head, then Tawaaf of Ifaadah, the Sa'ee for the one doing Hajj at-Tamattu'; however if he brings something forward in the order or delays something in the order (doing things out of order) then that is permissible as the Prophet said: "There is no harm, there is no harm."

125. And regarding stoning, the following is allowed to those who have a valid excuse:
(a) The permission not to have to spend the night in Minaa according to the hadith of Ibn 'Umar: "Al 'Abbaas sought permission of Rasoolullah to spend the night of Minaa in Makkah as he was responsible for supplying Zamzam water there, so he gave him the permission."[104]
(b) To combine two days' stoning in one day, according to the hadith of 'Aasim ibn 'Adiyy who said: "Rasoolullah made concession for the camel drivers in Bairootah that they could stone on the Day of Sacrifice, the combine two days' stoning after that - performing it in one of the two days."[105]
(c) To perform the stoning at night as the Prophet said: The shephered may stone at night, then look after his flock in the daytime.[106]

126. And it is lawful for him to visit the Ka'bah and make Tawaaf during each of the nights of Minaa as the Prophet did so.[107]

127. And the pilgrim during the Days of Minaa must take care to pray the five daily prayers with the congregation - and it is best to pray the Masjid of Khaif if he is able to, as the Prophet said: Seventy Prophets have prayed in the Masjid of Khaif.[108]

128. So after completing the stoning on the second day or third day of the days of Tashreeq - then he has completed the rites of Hajj and therefore returns to Makkah - and remans there for as long as Allaah has written for him to remain - and he should take care to perform the prayer with the congregation - especially in the Masjid-ul-Haraam, and a single prayer in the Masjid-ul-Haraam is better than a hundred thousand prayers in other mosques.[109]

129. And he should perform much of prayer and Tawaaf at any time he pleases of the day or night as the Prophet said about the two corners - the Black Stone and Yemeni corner: "Touching them takes away sins, and he who performs Tawaaf does not raise or lower his foot (while walking) except that Allaah writes it for him as a good deed, and wipes off bad deed for him, and writes for him an extra rank and whoever does it even times round [check Sharh of at-Tirmidhee] it is as if he had freed a slave."[110]And the Prophet said: ""O tribe of 'Abd Manaaf! Do not prevent anyone from making Tawaaf of this house or from prayer at any hour of the day or night he pleases.""[111]

The Farewell Tawaaf (Tawaaf Ul Wadaa)

130. So when he has finished all that he has to do and has decided to travel then he has to make a farewell Tawaaf of the house, as Ibn 'Abbas narrated: 'The people used to head off in every direction ans so the Prophet said: "None of you should depart until he makes as his last act Tawaaf of the House."[112]

131. And the menstruating woman was at first ordered to wait until she became clean of it in order to make Tawaaf ul Wadaa'[113]then it was permitted for her to leave without waiting according to the hadith of Ibn 'Abbas: "That the Prophet gave concession for the menstruating women that she should depart before (Farewell) Tawaaf as long as she had made Tawaaf of Ifaadah."[114]

132. And he may carry away with him whatever he can of Zamzam water because of the blessing therein, as: "Rasoolullah used to carry it with him in water skins and containers - and he used to pour (it) upon the sick and give it to them to drink."[115]Further: "Before Makkah was conquered he used to send the message to Suhail ibn 'Amr: that he should bring Zamzam water for us and not leave it - so he would send to him two large bag fulls."[116]

133. So when he finishes the Tawaaf he leaves the mosque like the rest of the people - not walking backwards - and he leaves putting out his left foot first[117], saying: **Allaahuma salli 'alla muhammadin wa sallim - allaahumma innee 'as'aluka min fadhlika**

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَسَلِّم، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

(O Allaah send blessings and peace upon Muhammad. O Allaah I ask You for Your bounty.)